World Alliance News Letter

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

THE FESTIVALS OF UNITY

JOHN HAYNES HOLMES

IT IS A HAPPY CIRCUMSTANCE that Hanukkah, a Jewish holiday (holy-day), and Christmas, a Christian holiday, stand within easy contact with one another on our calendar of days. The two have very different historical backgrounds, and varying sentiments attached to each. But there is a unity of spirit in these festivals which makes them one, and draws together the people whom they bless.

Christians, apart from all theological dispute, insist upon making their Christmas a "merry" time. It has been difficult to maintain this cheery spirit in these later years of war and tyranny. Some have thought it wrong to celebrate a feast day in the midst of misery. All have felt the irony of shouting "Merry Christmas" and "Happy New Year" when death is on the wing. But I hold that Christians have done well, just because of the tragedy of these times, to cling to the Christmas day and hold fast to the practice of its observance. For Christmas is the eternal reminder of the gospel of love and peace. The holy day has been outrageously misused and abused. It has been exploited and profaned. But Christmas has not yet become a grinning saturnalia. It remains in essence what it was in the beginning — a consecration of the human heart to brotherhood.

IT IS THIS IDEA of deliverance which constitutes the core of Hanukkah, the Jewish festival which shares the month of December with Christmas day. Deliverance from oppression, from all fear and hate of bondage — when has this not been the cry of Israel! Dark has been the way and incredible the suffering of this tortured tribe. The supreme miracle of history has been its survival from this torment of the ages. But now and then have the Jews been freed, and therewith dowered with gladness of heart. One such time is celebrated in this feast of Hanukkah. Another is this present period when Hitler, like Antiochus before him, attempted to exterminate Israel in one universal program. But Hitler today, like Antiochus yesterday, is dead in defeat and shame. It is his victims who survive. "O give thanks unto the Lord, for He is good."

The spirit of these two festivals is therefore one. They both look to the past, in commemoration of events which mark the visitation of God to His beloved people. Also, they look forward to the future, in promise of the fulfillment of God's purposes for men. This linkage of past and future is the glorification of the present, which challenges us to begin now the work of the Most High.

Of all the heresies which mark deviation from the will of God, I know of none which is so fatal as the constant postponement of man's obedience to this will. Always man is finding excuses and apologies for not doing now the things exacted by the very dream of God's Kingdom. *Yesterday?* — O yes, there were hero souls who suffered greatly and died gloriously in their refusal to compromise by so much as a hair's breadth, or to delay action by so much as a single click of time, their witness to God and His divine rule of humankind. But such leaders, we say, do not now exist. *Tomorrow?* — O yes, we can work effectively tomorrow on behalf of the Kingdom, for conditions which now make desperate any expression of spiritual devotion, will then have passed away, and thus left free the pathway of achievement. In other words, we can work for God only when such work is no longer immediately necessary. But *today?* — this is the one time when we can do nothing. Our duty in such times is to watch and wait, that we may be ready for the chosen day.

BUT IS THIS NOT avoidance and evasion of our task? Is not the challenge clear that there is really no time to offer our lives to God except right now and here? Philosophically speaking, there is no past, and no future, but only what Carlyle called the everlasting present. Every instant of time is life moving out of the future into the past by the way of the present, and the character of that flitting instant determined by what we do with it. The present, therefore, is for man the sole reality. Our only opportunity for action is Now, while still the stream of life flows by!

This brings us back to Hanukkah and Christmas — an occasion dramatized, as it were, by fate or Providence, to bring Christians and Jews together in demonstration of that spirit of freedom and goodwill which has long since made them one. When the Jews celebrate their holy day, they will be coming perilously close to Christmas. And when Christians celebrate their holy day, they will be coming perilously close to Hanukkah. There is a gravitation here which pulls Jews and Christians into unity, and helps each the other to prove now, without any waiting, the practicability of brotherhood. So may we establish our spiritual kinship, and show the way to peace.

ADVANCES IN HUMAN RIGHTS – – ELEANOR ROOSEVELT

A common understanding of Human Rights is important in the efforts that are being made today to keep the world at peace.

In spite of the points of tension and the real war that is going on in Korea, to which we, in the United States, have had to contribute many troops, we are not engaged in an all-out war. In the hope of preventing war in the future we are pressing forward on every front for better understanding.

The Universal Declaration of Human Rights was, I think, one significant step because in accepting it, although it has no legal binding value, we did set down standards and aspirations in the field of human rights which were accepted by forty-eight nations; and a resolution was passed in which we agreed to acquaint our people with this Declaration and strive to live up to the standards contained therein.

Without having legal binding value, this Declaration has had great influence and many new nations have written parts of it into their constitutions. The understanding of this Document will vary because the peoples of the world are at different levels of development and the backgrounds and habits and religions and legal systems are different, but the more mutual understanding we get the more we remove causes of friction between nations and the better chance we have for building an atmosphere in the world in which peace can grow. I think we can see throughout the world that even though we only have as yet accepted the Universal Declaration of Human Rights, a sense of the importance of these rights is growing in the world. People are talking about them and they are beginning to be accepted and incorporated in legal systems.

The Human Rights Commission is engaged in trying to write two Covenants, one on civil and political rights and one on economic and social rights.

The civil and political rights, of course, are the older rights, the ones most easily understood and the ones more easily put in legal form. The economic and social rights are the most recent ones and much more difficult to express. All the nations have agreed that they cannot be stated as absolute rights but as rights which are to be achieved progressively.

No date can be set for the attainment of these rights since that depends in many cases on the economic situation of the countries as well as on development along many new lines.

To accept the civil and political convention should not be difficult where the countries have a fairly well developed legal system; but the economic and social rights, equally important but more difficult to achieve, may require time for acceptance.

We must try, however, to move forward even though it is slow and in moving forward we must be sure that each step is well understood by all the nations of the world.

World Alliance Elects Officers

World Alliance members elected officers, heard reports, and discussed future program plans at their annual meeting at Merrill House on November 10. The present officers of the Alliance were re-elected, but the following members were added to the Executive Committee: Rev. Harvey B. Hoffman, Hackensack, N. J.; Miss Elsie Jensen, Washington, D. C.,; Dr. James Sheldon, New York City; and Mrs. Harrison Thomas, Port Washington, N. Y.

Packets for Peace

World Community Day, November 7, was celebrated at St. Paul's Lutheran Church in Millville, New Jersey, in cooperation with the United Church Women. After the formal service of worship, during which Dr. Henry A. Atkinson delivered the sermon, the women of the various Protestant churches piled high around the altar their bundles of clothing as the roll of the churches was called. These clothes for the needy children and adults of the world were given as an expression of sympathy and concern for people whom they never have seen. Similar observances were arranged throughout the country by local councils of United Church Women. By this type of united contribution, the women of America are doing their part to help develop the conditions in which a lasting peace can grow.

The Moral Implications of Loyalty to the United Nations

This essay by Reinhold Niebuhr is based on an address delivered at the National Conference on UNESCO, held in New York City, January 1952. Dr. Niebuhr interprets the moral and spiritual principles which undergird the work of the United Nations and its agencies. Some special attention is given to UNESCO. Copies of the pamphlet are available from Edward W. Hazen Foundation, 400 Prospect Street, New Haven 11, Connecticut. Single copy, 25 cents.

PATTERN FOR PEACE, 1952

George B. Ford

The following article includes excerpts from an address delivered by Father Ford at an Institute on World Order, Teaneck, New Jersey, November 11, 1952.

It is nine years ago last month since the Pattern for Peace was formulated and published. The Pattern's seven principles were: The moral law must govern world order. The rights of the individual must be assured. The rights of oppressed, weak or colonial peoples must be protected. The rights of minorities must be secured. International institutions to maintain peace with justice must be organized. International economic cooperation must be developed. A just social order within each state must be achieved.

These seven principles are inherent in what we call the Jewish-Christian tradition. If they can be received as the authentic thinking of the three faiths, the diagnosis of the major maladies of our day would be traceable to the neglect or denial of the deep faith of the religions West of the East. And with equal force, the living application of them to individual and organized life ought to alleviate if not cure the grave and persistent fevers of these tragic times.

It is expressly stipulated that these moral and spiritual principles of the Pattern for Peace would need to be effectuated by national and international organizations: for example, the Marshall Plan and Point Four on the national level and, on the international level, the United Nations, which may perhaps eventually evolve into some form of world government. With the world of our times like two giants training for contest, there is no known or certain alternative but to organize, necessarily but not exclusively, with force.

Religion's Divine Mission

If I were to offer the moral and spiritual bases for a just and durable peace, I could select specifics; but they would fall within the general framework of the Pattern. Rather let me briefly suggest another approach which I am convinced would demonstrate the moral and spiritual bases for a wider justice, would advance more humane and peaceful relations within nations and, nationally and internationally, would have a profound and uniting impact.

Am I right in feeling that the churches are abdicating their own divine mission and are asking for the creation of man-made organizations to execute principles that are the very heart and soul of the church's existence? A widely known minister recently stated in a sermon: "The church must recapture its social responsibilities from politicians." "A church is not measured in greatness by the beauty of its architecture or the ability of its ministry," said John Bunyan, "but by the people who live truly and serve faithfully that for which she stands."

If we believe each is made in the image of God, each a chip of God in time, the very concept of justice in a Creator would exclude the show of arbitrary partiality. We would have to be equally His children.

Anyone who denies the equality of human beings thereby betrays his own profession of faith. The day has arrived when any church which approves and acclaims any individual who renders to Caesar the things that belong to God arouses pity instead of respect. A spiritual schizophrenia has crippled the church's divine personality. I read with shame and tears John Dewey's words: "Nowhere in the world at any time has religion been so thoroughly respectable as with us and so nearly totally disconnected with life."

The True Spirit of Christ

While no explicit statement in either the Old Testament or the New forbids war, the entire spirit of Christ was one of peace. We rationalize when we make Christ come from Mars instead of Bethlehem with the message of peace on earth. Yet religion has allowed the universal principle of brotherly love to be cast out by nationalism. May I quote a minister? "The church must point out that America cannot fight a Godless nation, Soviet Russia, with godlessness." The trouble with America is that our values are not religious but nationalistic. Our slogan is not God's way but the American way.

I am not unmindful of the accomplishments and glory of the faiths of the Western world over the centuries. No other institution has such a crowd of shining witnesses. None with such a long list of martyrs. None with such prophetic voices. None with such moral and spiritual insights. None which is the home of all nations and tribes and peoples and tongues. None where in joy and sorrow, in defeat and victory, in sin and virtue, in despair and hope, in love and hatred, yet remains the desired haven of the soul. The religions of the West still can lead upward and onward to the full height of the greater self. And they have the acknowledged right to speak to nations in the name and with the sanction of God.

What we must remember is that the tragedies and problems of today result from the compromises of yesterday. When the faiths of the West are everlastingly true to themselves, when they hold fast to their principles, unmoved by suffering or material loss or persecution, and stand as steady and unshaken witness to the things of God always, there will be a moral and spiritual appeal to peoples and nations that no man-made institutions, however noble in purpose, can ever hope to attain.

—Father Ford is pastor of Corpus Christi Catholic Church, New York City, and Vice President of The Church Peace Union.

CAN RELIGION HELP UNITE THE WORLD?

By Norman Thomas

For a time following the end of World War II, there was much enthusiasm in America for one world and hence for some sort of world government. That enthusiasm has notably abated. It has become a question of whether the United Nations itself can endure as anything more than a ghost of our hopes. The United Nations was and is a glorified alliance rather than a beginning of true world government.

Imperfect as the UN is, it should be maintained and strengthened. Possibly it may evolve into world government. It can at least prepare the way for world government, especially if we should be able to use it to inspect and report universal foolproof disarmament down to a police level. But disarmament must be reached by agreement. That is the world's one great hope.

Two visits to various Asian nations in a period of little over a year have emphasized for me one reason for the frustration of progress toward one world. That reason is that we cannot create, merely by logical appeal, a form of organization far in advance of man's emotional loyalities. World government and world citizenship may have to grow up together, but the former cannot completely outstrip the latter. It is true enough that we already live in one world, but it is one world in which the people are sharply divided by economic status, religion, and culture.
by economic status, religion, and culture. For instance, in the Asian nations, except for Japan, the average annual per capita income according to UN figures runs between 50 and 60 dollars. In America it has risen to over $1,450. Most of Asia is caught in the throes of a revolution.

The Appeal of Communism

I first visited Asia in 1907-08, under circumstances which permitted me to see much of the work of Christian missions and to admire it. Nothing that I saw and heard on my return visits, later by 43 years and two world wars, caused me to abandon my general esteem for the missionary effort. Nevertheless, it is the plain truth that in a great many areas, the missionaries of the secular religion of communism had got closer to the people — at least while communism was on the road to power.

Communism in power in China, as in Russia, has rapidly assumed a different aspect. I have never heard more poignant or moving stories that I heard from Christian refugees in Hong Kong. Nevertheless, there are millions of Asians outside of the iron curtain who still believe that in communism lies their hope of secular salvation. The greatest fault of American policy has been our failure to take a more dramatic initiative for disarmament and peace and our ineptness in confronting Stalin's propaganda. Religion has shared in that failure.

I do not suggest that organized religion should be presented as the necessary alternative to communism, or the condition of abiding peace. Religion cannot, it ought not, offer a rigid economic and political plan for earthly salvation. But if it is to have vitality, it must inspire a far better democracy than the nominal Christian, Chiang Kai Shek, ever tried to establish. He does not stand alone.

There is a tendency in some religious circles to indulge in loose thinking and talking on the subject of religion and peace. I have heard religiously-minded people, as well as politicians and editors whose sincerity is doubtful, pontificate that the road to peace is a "return to religion". This without specific insistence concerning the kind of religion.

Religious Threats to Peace

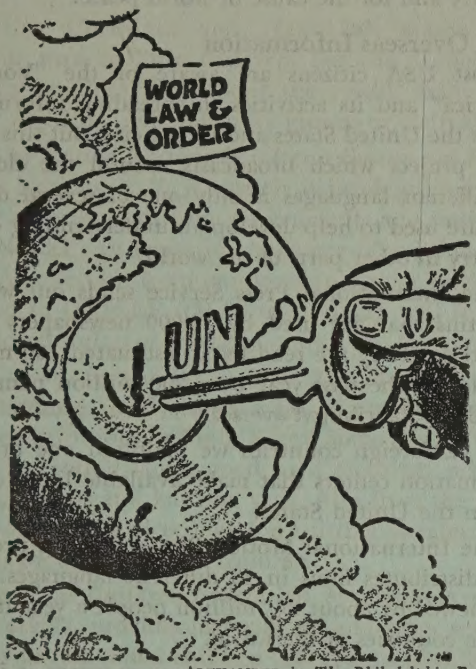
An open eyed visitor to Asia must challenge this conclusion. It was religion which was the principal occasion of the unfortunate partition of India and the ghastly communal riots which killed by violence and hunger at least a million people and dispossessed twelve million more. To be sure, this religious quarrel was between Moslems and Hindus. The principal religious threat to peace today probably lies in the redrudescence of a militant Islam, set upon its own version of a theocracy. Nevertheless, historically the quarrels of Christendom since the days of Constantine have been as responsible for as much bloodshed as anything ever done by the followers of the prophet, Mohammed.

Today, if we must wait for peace for a unified and persuasive presentation of religion to the world, atomic war will first devastate mankind. It was the same America which sent Commodore Perry, missionaries, and the atomic bomb to Japan. And we did not even demonstrate the terrible power of the bomb over a comparatively empty area before we dropped it on Hiroshima and then Nagasaki.

Peace depends upon the ability of natures and peoples to find a way of living together, even of carrying on the inescapable conflict between freedom and despotism, without war. Insofar as peace depends upon religion, it depends upon the spirit which will make men do justice, love mercy, and walk humbly with God, rather than on the triumph of any of our contending religions or theologies. The value of religion lies in its capacity to demonstrate this truth. But the great demonstration must lie in the purpose and power of the Judaeo-Christian tradition, not to establish a theocracy, but to guide and inspire men in the practice of brotherhood, the crusade for universal disarmament and cooperative war on bitter poverty.

—Norman Thomas is a clergyman who is widely known as a publicist and author. He is director of the Post-War World Council.

FOCUS> *on the Churches' Work for World Order*



—ALEXANDER in *The Philadelphia Bulletin*

Our Best Key to Security

IN OUR AGE OF TURMOIL AND ANXIETY, the United Nations, realistically viewed, stands out as the world's best present hope for world peace. Not only is it the sole medium through which the majority of nations can communicate with each other: by means of such interchange of ideas and national points of view, the UN has, in the brief seven years of its existence, many achievements to its credit.

* * *

SOME PEOPLE HAVE SHORTSIGHTEDLY CONtended that all that happens at UN meetings is "talk and more talk". Perhaps we need to remind ourselves that as early as 1946, "talk" in the Security Council resulted in the peaceful withdrawal of Soviet troops from northern Iran, as well as French and British troops from Syria and Lebanon. Out of "talk" — we would prefer to say realistic negotiation — developed the settlement of the Palestine situation. The dispute between Indonesia and the Netherlands was mediated by means of "talk" which eventuated in the establishment of an independent nation of some 70 million people, the United States of Indonesia. In India it was through "talk", arranged by the United Nations, between Indian and Pakistani representatives, that a cease fire was achieved in the Kashmir dispute.

* * *

ONE OF THE MOST BASIC AIMS OF THE United Nations is to achieve pacific settlement of disputes between nations. This goal can be approximated, in the words of the Charter, only by "negotiation, inquiry, mediation, conciliation, arbitration, judicial settlement, resort to national agencies or areas", or other peaceful means chosen by the parties in any dispute. These processes can obviously be carried on only by using the medium of "talk". This essentially democratic method of earnestly seeking to settle differences around the conference table can, if persistently used, further the development of a genuine world community — the only sound basis for enduring international peace.

* * *

WITHIN THE ECONOMIC AND SOCIAL REALM the United Nations has made significant advances. In this area the world organization is seeking to eradicate the age-old root causes of war: poverty, disease, ignorance and hunger. In our closely-knit, interdependent world, more and more people are recognizing an international responsibility for the welfare of all the world's people. Through the Economic and Social Council, the Specialized Agencies and the Technical Assistance Program of the United Nations this responsibility, to an increasing degree, is being met.

* * *

AT THE PRESENT MOMENT THE US DELEgation to the General Assembly is making a concerted effort to cut the United States share in the UN basic budget. The UN assessment to the United States, pro-rated on the basis of national income, at present is 35.12 per cent. Senator Wiley in the Administrative and Budgetary Committee is insisting that this assessment be cut to 33⅓ per cent. Granting the validity of the principle that no member be asked to contribute more than one-third of the total UN budget, would we in this country not do well to wait one more year for this adjustment?

* * *

THE RELIGIOUS FORCES OF OUR LAND should have a dynamic concern for the UN and its work. As The Church Peace Union Board of Trustees recently stated: "We regard the United Nations as the best political agency now available for the expression on the international scene of our faith in a universal righteous God and in a universal moral law. Our own approach to international problems is motivated by this faith. We rejoice accordingly in every effort to make the United Nations the main instrument in our national policy. We therefore call upon our government and our people to reassert their loyalty to the United Nations by seeking further implementation of the Charter and by support of UN agencies."

ON THE INTERNATIONAL SCENE

Trygve Lie

With startling suddenness Mr. Lie has submitted his resignation as Secretary General of the United Nations. For most of the nations of the world the departure of Mr. Lie is a severe loss. During the seven years of the UN's troubled existence he has been a calm but energetic figure working ceaselessly to hold together and to strengthen the international organization.

The Secretary General has been criticized by both the USSR and the USA. On the one hand he has been a firm supporter of collective security and did much to rally the UN to the defense of South Korea. He has been boycotted by the Soviet block as a result. Nevertheless, his term of office was extended in the sixth General Assembly by an overwhelming majority for three years and expires in 1954.

In the United States Mr. Lie has been accused at times of being too soft on the Russians. He has, however, suspended or dismissed those employees who have seemed obviously disloyal citizens to their own countries. Undoubtedly Mr. Lie has been disheartened by the irresponsible criticism on this issue that has come from some quarters in the USA. He had hoped that the presence of the UN in this country would strengthen, not weaken, the prestige of the international organization.

Trygve Lie is stepping aside in the hope that his departure may help to close the breach between East and West. He believes that someone acceptable to all of the five major powers will be able to do more for the UN and for the cause of world peace.

USA Overseas Information

Most USA citizens are aware of the "Voice of America" and its activities in spreading information about the United States and its policies. But this ambitious project which broadcasts around the clock in 45 different languages is only one of several devices that are used to help develop an understanding of this country in other parts of the world.

The International Press Service sends out wireless bulletins that are used by 10,000 newspapers in 88 countries. They are read by an estimated 100 million people. In the past year over 200 million pamphlets have been distributed overseas.

In 62 foreign countries we maintain one or more information centers that make available literature on life in the United States.

The International Motion Picture Service produces and distributes films in 42 different languages. They are viewed by about 2½ million people a year in most of the countries of the world.

Lastly, the exchange of persons program is invaluable in giving selected persons a first-hand acquaintance with life in the USA. Last year our government sponsored 7,300 educational exchange grants. Many thousand additional foreign visitors were sponsored by private organizations.

RECOMMENDED MAGAZINE ARTICLES

New India by Chester Bowles. (*Foreign Affairs,* October 1952.)

Ambassador Bowles makes a comprehensive analysis of the present situation in India, discussing with wisdom the future of Indian-USA relations. In this connection see "Asian Nationalism" by M. N. Roy. (*The Yale Review,* Autumn 1952.) Mr. Roy, long active in the political life of his native India, analyzes and condemns Asian nationalism as "an unmixed evil". Also of interest is "Chester Bowles, New-Style Diplomat" by Jean Lyon. (*Harper's,* November 1952.)

The Spiritual Aspect of Foreign Policy by Edmund A. Walsh, S. J. (*The Catholic Mind,* November 1952.)

An address delivered at Colgate University's Conference on American Foreign Policy by the Regent of the School of Foreign Service at Georgetown University.

The United Nations and Its Critics by Robert A. Graham. (*America,* November 8, 1952.)

A forthright discussion of the "trend of disaffection" towards the United Nations, both its principles and its work. A clear-cut analysis of attacks on the UN in the far west is made by Mark A. Hennessey in "Saving Los Angeles from the UN". (*The Reporter,* November 11, 1952.)

America's Paper Curtain by Edward A. Shils. (*Bulletin of the Atomic Scientists,* October 1952.)

An important analysis of the effect, at home and abroad, of the current USA visa policy. The entire issue of this magazine is devoted to a discussion of "American Visa Policy and Foreign Scientists".

Intelligence Reports on the Two Enemies: (1) Stalin's Trojan Horse Against America by Maurice J. Goldbloom and **(2) Launching the New Fascist International** by L. Poliakov. (*Commentary,* November 1952.)

Two brilliant articles analyzing totalitarian designs and maneuvers. *Commentary* editors point out that with articles such as these they seek to carry on their "complex job of exposing the monster with the two heads — fascism and communism".

Is There a New Radicalism? by Barbara Ward. (*The Listener,* October 2, 9 and 23, 1952.)

These three lucid BBC talks by the distinguished British economist are entitled: "The Age of Confusion," "The Need for International Planning," and "Partnership Between the Nations."

Six Stumbling Blocks to Peace by Thomas J. Hamilton. (*United Nations World,* November 1952.)

A brief, realistic discussion of six complex issues before the seventh UN General Assembly — written by the UN correspondent of *The New York Times.*

The Constitutional Crisis in South Africa by Kenneth Kirkwood. (*International Affairs,* October 1952.)

An excellent interpretation of the present situation in South Africa. Mr. Kirkwood is lecturer in Native Administration at the University of Natal.

The Assault on Culture. (*The Commonweal,* October 24, 1952.)

An eloquent editorial which boldly defends cultural freedom while castigating both the right and left extremists who endanger American institutions.

PROGRAM SUGGESTIONS

For the World's Children

At this Christmas and Hanukkah season our oughts turn to little children. For the millions of estitute children throughout the world, many proams might be undertaken by groups or individuals.

1. *The United Nations Children's Emergency Fund,* nited Nations, N. Y. is entirely dependent upon voltary contributions from governments and individuls. UNICEF's program reaches some 60 million chilren. A collection from one worship service might be onated to UNICEF. ($1.00 to UNICEF will furnish 5 children a glass of powdered milk a day for a week.)

2. *Korean Pacific Press,* 1620 Eye Street, N. W., Vashington 6, D. C. issues a list of orphanages and velfare institutions in South Korea. Some needed relief goods are cotton cloth, good used clothing, needles, hread, scissors and knitting yarn. Also from the Press nay be obtained directions for knitting sweaters and nittens for South Korean children.

3. *Save the Children Federation,* 80 Eighth Avenue, New York 11, provides material aid and other services directly to individual children and groups of children. In Europe it operates in France, Finland, Germany, Austria, Greece and Italy. A special clothing appeal has recently been made for Korean children. Under the Federation's Child Sponsorship Plan, a "sponsored" child is sent every three months warm clothing, supplementary food, blankets, and sometimes cash. Sponsorship ranges from $48 to $150 a year.

4. Through the *American Junior Red Cross Gift Box Program,* American National Red Cross, Washington, D. C., children's groups can prepare and send gift boxes to young people of other countries. Boxes are distributed by the Red Cross to overseas children in schools and institutions and to child refugees.

American Junior Red Cross International School Art Program. A means whereby American youth can exchange drawings and paintings, describing their lives and interests, with youth of other lands.

5. *Friendship Among Children and Youth Around the World* (sponsored by the Church World Service), 220 Fifth Avenue, Room 1901, New York 1. This organization arranges Friendship Packages for children in many countries. A folder giving suggestions for gifts and particulars regarding shipment may be obtained from the organization's headquarters.

6. The purpose of the *Foster Parents' Plan for War Children* is to establish "a mother's love, a father's strength and a brother's hand" for a destitute European or DP child. For $180 a year ($15 a month), groups and individuals can "adopt a child". From the Plan, the child receives a certain cash amount each month, clothing, food and medical supplies. The foster parent is encouraged to send supplementary packages at Christmas and birthdays. A personal bond is established through letters between "parent" and child. (55 West 42d Street, New York 18.)

That Your Christmas Greetings May Help a Child

Few Christmas cards available are more attractive than those issued by the United Nations Children's Emergency Fund. The artist for this year's UNICEF cards is Leonard Weisgard. The five designs, lithographed in full color, depict the work of UNICEF in various areas of the world. The UN official card is an impressionist painting of the new UN buildings by Raoul Dufy. All cards carry the Season's Greetings in the five official langauges of the UN or may be ordered as note cards, with no greeting.

Proceeds from the cards go to the United Nations Children's Emergency Fund which is bringing help to children and mothers in over 70 countries. The Fund provides supplementary milk, or rice, or cotton, and assists in many medical aid programs against tuberculosis, malaria, yaws and other diseases. Over 60 million children will eventually benefit from one or more UNICEF-assisted projects.

Cards are $1.00 per box, ten to a box, and may be ordered from UNICEF GREETING CARD FUND, United Nations, N. Y.

Books Received

The Temptation to Be Good by A. Powell Davies. Farrar, Straus and Young. 210 pp. $2.50.

Arrow in the Blue by Arthur Koestler. Macmillan. 353 pp. $5.00.

On Proving God by Roger Hazelton. Harper. 186 pp. $2.50.

The Katyn Wood Murders by Joseph Mackiewicz. Hollis and Carter. 252 pp. $2.75.

They Dare to Believe by Robert M. Bartlett. Association. 158 pp. $2.00.

Evolving Universe by Rufus S. Phillips. Philosophical Library. 177 pp. $3.75.

The Old Testament: Keystone of Human Culture by William A. Irwin. Schuman. 293 pp. $4.00.

A Faith for Tough Times by Harry Emerson Fosdick. Harper. 128 pp. $1.75.

God's Way and Ours by Frederick M. Morris. Exposition. 124 pp. $3.00.

Solving the Riddle of the Universe by Arthur A. Walty. Philosophical. 447 pp. $6.75.

The Presence of the Kingdom by Jacques Ellul. Westminster. 153 pp. $2.50.

The Moral Nature of Man by A. Campbell Garnett. Ronald. 278 pp. $3.75.

P. T. Forsyth: Prophet for Today by Robert McAfee Brown. Westminster. 191 pp. $3.50.

Gravity and Grace by Simone Weil. G. P. Putnam's 236 pp. $3.50.

The Beginning and the End by Nicolas Berdyaev. Harper. 256 pp. $3.50.

SUGGESTED READING

The Taming of the Nations by F. S. C. Northrop. Macmillan. 362 pp. $5.00.

An extremely important book in which Dr. Northrop explores, with imaginative and deep insight, the cultural bases of international policy.

Citizens of the World by Stringfellow Barr. Doubleday. 285 pp. $3.00.

The author of the widely read pamphlet, *Let's Join the Human Race,* here further analyzes the role of the United States with respect to the world social, political and economic revolution taking place. Specifically he pleads for the establishment of the "World Development Authority".

Pioneer's Progress by Alvin Johnson. Viking. 413 pp. $5.00.

The engaging autobiography of the distinguished founder of the New School for Social Research.

A History of Portugal by Charles E. Nowell. Van Nostrand. 259 pp. $4.50.

An interestingly written history of a country on which there is comparatively little reading matter in English.

The United States and The Far East 1945-1951 by Harold M. Vinache. Stanford University Press. 144 pp. $3.00.

A thoughtful analysis of the problems we face in the simultaneous program of containment and economic aid to underdeveloped areas.

Formosa Under Chinese Nationalist Rule by Fred W. Riggs. Macmillan. 195 pp. $2.75.

A brief and objective survey of nationalist rule in Formosa and its potential as an anti-communist force on the mainland of China.

Man Against Mass Society by Gabriel Marcel. Regnery. 205 pp. $4.00.

An analysis, from the philosophical viewpoint, of the disintegration of twentieth century society, together with suggested ways toward reintegration.

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